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SLAVE LABOR CAMPS IN THE "OLD LIBERATED AREA"

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SLAVE LABOR CAMPS IN THE "OLD LIBERATED AREA"

Chapter I

LIVING HUMAN SKELETONS AS I SAW THEM

The night was dark [redacted] to the railway station. There through the kindness of a "retained railway employee" I obtained a ticket at five times the usual price. Once on the coach I felt the tension of my heart eased. STAT

The train moved slowly. The next morning I got off [redacted]

[redacted] I proceeded towards the east city [redacted]

[redacted] in western Shantung [redacted]

[redacted] The door was closed and nobody answered. I thought the inmates must have been out or else moved away; so I continued my way towards the cathedral. [redacted] As the door opened I walked STAT

straight in. The doors of most of the rooms were shut and not a noise was heard in the compound. I failed to perceive a single soul when I walked round the buildings; and began to feel suspicious. I was at the point of knocking at the door of the main hall when I heard a voice from behind: "Raise your hands". Thus caught by surprise, I began to tremble and lifted both my hands.

Out of that hall rushed several rough-necks clad in nankeen uniforms who surrounded me and escorted me inside. This was the interior arrangement of the building: A big square table stood in the middle of the hall, with wooden benches scattered here and there and a worn-out portrait of Mao Tse-tung on the wall; straw spread on the floor along the side

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served as beds. With a dozen armed men directing their eyes on me, I realized their meaning and felt more reassured. A fellow came up and ran his hands all over my body, evidently looking for hidden arms. Another fellow questioned me, "What are you doing here? Are you coming here to get some information?" I tried in vain to explain to my interrogator the true purpose of my visit and showed him my identity paper, at which he shouted: "What a fine running-dog of American Imperialism, spy of the reactionaries!"

[REDACTED]

When I heard this series of accusations my blood boiled and I wanted to say something in my self-defence. No sooner had I uttered the salutation "Mister" than that fellow barked: "Mister or Master - these salutations are the off-spring of feudal idea. The term employed by us Communists is 'Tung Chih' ('Comrade')!"

Thus informed of this new Communist term, I continued: "Comrade, I am coming here to see my parents. Your statement should be based on facts"

My interrogator interrupted: "Your identity paper states you are [REDACTED] run by the American Imperialists. Are you not a running -dog of American Imperialism? Am I wrong in saying that you are a spy of the reactionaries, since you said you had come from the South?"

[REDACTED]

"Comrades, are your statements based on logic?" I asked. In an arrogant mood, my interrogator shouted: "Old chicken or young chicken, nonsense! Bind him up!"

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The term I used in my question, "lo chi", for "logic" must have been confused by him with the term "lao chi", the equivalent for a hen or "old chicken". I was bound with my hands behind my back, pulled out, and put in a dark dungeon under guard. Since I had never come into collision with anybody in my life, nor had I been molested by anyone, I felt greatly hurt by this harsh treatment, and asked the guard: "What crime have I committed?" "Which village do you come from?" the guard asked in turn. [redacted] STAT

[redacted] "You were followed by agents of our inspection post after you got off the train. You are indeed unlucky because you looked for [redacted] both spies of American Imperialism. You are likely to be put in jail," replied the guard sympathetically. STAT

Thus tipped, I realized the nature of the crime I was accused of, [redacted] and turned into an inspection post of the "Bureau of Public Safety" by the Communists. STAT

Without food for a whole day, I felt dizzy and shaky and could not stand on my feet any longer. I found more comfort by sitting down on the floor, damp as it was. It was getting dark and the room was lighted by a dim vegetable-oil lamp. A fellow came in after an hour's time, shouting: "Come! Follow me!" "Where to?" I asked in a hoarse voice. "Back to your native home!" replied the fellow jokingly. Things having come to such a pass, I had to entrust everything to God, and disregarding what was going to befall me, I protested: "I have had neither food nor drink for the whole day; I cannot move!"

This aroused his ill-temper. I was at once slapped on the face and cursed: "How dare you protest. Go as I direct; otherwise I will beat you to death!"

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In retaliation I growled: "I don't want to move. Beat me to death then!" I still stuck to my seat.

My assailant ceased applying force and left after whispering to the guard for a little while. He came back afterwards, a ladle half full of cold water in hand. Throwing the container in front of me, he barked: "Drink quick!" Refreshed by this drink which I drained at one gulp, I got up and followed him. Armed with a revolver he led the way. I walked step by step after him, with the guard holding the rope behind me.

We got into the city, and made a turn to the north after walking a distance of 50 yards. There stood a huge gate, with a big lantern at the top and lined with armed guards. [REDACTED] STAT

[REDACTED] as far as I could recollect. Turning to the west we came to another gate lined with iron plates, its adjacent walls measuring over 10 feet high. I was led to a small house and handed over to a silly-looking chap, who questioned me as regards my name, age, family home, particulars respecting my case, etc., and made entries in his register. STAT

He then issued to the guard a sealed receipt worded: "Received one criminal,

[REDACTED] This reminded me that I was not only a prisoner of the STAT Communists, but also had assumed the status of a criminal. This done, he sent for a warder and instructed him: "Shut him up in the small room!"

I was pushed into a dark little room and locked up. On leaving, the warder peeped through the hole in the door of the cell and said to me: "The little bucket at the corner is to serve as your commode".

The four sides of the cell could be reached by a stretch of the hand. In the pitch dark I tried to find out what was inside, but the

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little bucket was all that there was. Like a wild-beast just put in a cage, I felt the agony and frustration. I squatted for a while, then stood up, walked two steps along the wall, and occasionally bumped my nose against it. In my anguish I struck the wall with my shoulder or knocked it with my fist, thinking it might fall down and I would be freed. But, good Heaven! How could that happen? I made such continuous movements until dawn, when I was worn out and fell asleep on the floor with my clothes on.

Early next morning, the warder opened the door and woke me up with a kick and a shout: "Get up!" In came a man, who, to all appearances, was a civil employee. Handing me ten sheets of paper, one worn-out writing brush and an ink-pot, he commanded me: "You have to write an autobiography of yourself today." He then told me in detail the subjects on which I should write, viz., name, age, family home, standard of education; category in which the family should be classified ("oppressor" or "oppressed"); origin of the family; personal history since the age of 12 (such as name of school from which graduated, whether supported by documentary proof; date of participation in any political party, public, religious, or fraternity organization, positions held therein, where served, nature of work). One important point was on each subject not only facts but also the motive and reason for such facts should be given in addition to a minute survey of, and comments on such statements.

In the small hours I was pulled out of the cell for trial. Inside a tiled building just white-washed sat several Communists in nankeen uniforms, each with a 5-inch smoking pipe in hand. On the table were some bamboo slabs for squeezing prisoners' fingers and a set of heavy "bamboo" arrayed along the walls. The trial began with the following

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question put to me by the "comrade": "You have been here for three days and have already written your own story. We have made careful enquiries and would not falsely accuse any good man. Give us a full account of the nefarious activities of [redacted] spies for American Imperialism, and you will then be free! We might also submit our favorable views with the suggestion to confer a mark of appreciation on you! 'Chairman Mao' has said: 'The ringleader shall be punished, the followers shall be exonerated and those doing good work in bringing the culprit to book shall be rewarded!'"

"Comrades, I have already given a full and faithful account of myself in my story which should have been read by you. What more should I say since you have made a careful investigation?"

[redacted] spies of the American Imperialists, have been jailed. What directives are you coming from the South to transmit to them?"

"During my boyhood days I was given my religious teaching and was baptized by [redacted] my fellow-countryman. It is logical I should pay them a visit on returning home!"

Evidently angered by these words, the "comrade" yelled: "Bring one of those 'bamboo'!"

A sturdy fierce-looking chap brought a set of "bamboo" along, stared at me with his ferocious eyes, then bent his head to glance at the instrument as if to warn me, and said to me: "Tell the truth, quick!"

"Comrades, I have just said that I have already told you what I should say." "This stubborn chap should be given a lesson!"

I was stripped of my clothing and placed with my mouth down on the floor. With a cunning smile the "comrade" yelled: "One stroke will make you

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half-dead; two strokes will send you to hell. Now do you want to speak the truth?" "Up to this moment, I still have nothing more to say", I answered stubbornly. The "bamboo" was lifted up with a cracking sound. I was expecting every moment that the stroke would fall on my thighs when the "comrade" stood up and said: "The 'People's Government' will be lenient with you this time. Go back and repent yourself. Give us a full confession in the next hearing, or you will have to suffer!" I was thus dragged back to my cell.

In this solitary confinement with none to speak to and always in a state of terror, one would become nervous, however courageous one might be. The air was foul and this was sufficient to make one the more distraught. I felt as if I were subject to the fire torture every minute. Above me was the bare roof; all round me were the walls; and below me was the wet floor. What a hell!

At midnight I was subject to another trial. I faced an ugly old man, as thin as a human skeleton, with long white uncombed hair like a wild man, eyes deeply sunk in his skull, and a hunched back. He looked as fearsome as a monster from the grave. Pointing to this man, one "comrade" asked him of me: "Do you know him?" The aged invalid stared at me with half-opened eyes and faintly murmured: "I do not know him." He was then escorted out by two men.

Another old man of similar appearance but of a slightly smaller stature was next led in. He was asked the same question and gave the same answer. He was then pulled out. Finally they asked me: "Do you know either of these two gentlemen?"

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STAT

[redacted]

[redacted] I had never seen
 or come across such living skeletons myself since I was born. So I answered
 immediately: "I don't know either of them." At this moment the emotion
 as expressed in my face was closely watched. "Give a full confession.
 You should speak the truth," ordered the "comrade." "What I said was
 nothing but truth. I would simply repeat that I don't know either of them." STAT

[redacted] But both of them looked just like demons from hell.
 This reminded me of the Communist play, "Pai Mao Nu" ("white-haired maid"),
 very popular in Red China, which depicted the transformation of the "Maid"
 into a devil, but in comparison, the transformation which the two gentlemen
 had undergone was more real than hers.

The Communists then altered their course of interrogation and put
 to me another series of questions: "When were you baptized? Through
 whose introduction? Compulsorily or voluntarily? What are your views
 on religion?" to which I replied on the basis of the principle of freedom
 of worship as announced by the Communist "Coalition Government".

At this point I was interrupted by a "comrade": "What a pity that
 you [redacted] should believe in Christianity" . . . STAT

The second trial thus came to an end.

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Chapter II

INNUMERABLE CRIMES PERPETRATED BY THE "NATIVE COMMUNISTS"

On the fifth day of my detention I was removed to the big jail. It was a native-styled building, somewhat larger in size than the first one, measuring 10 paces long by 5 paces wide, wherein some thirty prisoners, each sharing less than half a foot, were confined like sparrows in a cage, bumping against one another, one on top of the other, a familiar sight in a market place. Turning one's back was an impossibility as any slight movement was likely to affect everyone; all the inmates had to be wakened up before a single one could change his position.

The roof was low and a little window served as the only means of ventilation. The heat of the scorching summer sun penetrated through the thin roof, through the east wall in the morning, and through the west wall in the afternoon, making them alternately as hot as an oven. All the heat seemed to have been absorbed by this building and we were virtually like steamed leaves inside a cooking-pot. Sweat ran down continuously like a shower from our bodies; we breathed heavily as if on the point of suffocation. The straw on the floor where we slept, though immune from vermin during zero weather, now served as a breeding place and asylum for innumerable blood-suckers such as fleas, bed-bugs and mosquitoes, which seemed to have joined hands with the Communists in their combined attack on our bodies, mercilessly draining the blood from the "criminals" who became thinner and thinner, while these collaborators were increasing their size and weight.

Some fellow-sufferers were still dressed in ragged wadded clothing, and they were naturally the ones that suffered most. Forming clusters thereon,

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the vermin dropped down as soon as a movement was made by the prisoner. Black and well-fed, they crawled slowly on the floor.

We were served two meals a day. The food consisted of congee cooked from Kaoliang (sorghum) mixed with bran. Flimsy iron buckets were used as containers and coarse but thin bowls as eating utensils. Filled with steamed gruel, the bowl could not be held tight and the gruel was too hot to be sipped. Reduction of the heat by stirring with chopsticks was disallowed, and so blowing slowly with the mouth was the only alternative. Before meal time all prisoners sat quietly waiting for the signal, and immediately made a move as the whistle was blown. The time allowed for each meal was ten minutes; so everyone had to try his best to eat quickly. When the whistle blew again, they had to stop and return to where they had been. How could one satiate one's hunger under these conditions, for one could finish only half a bowl? As time went on, those with a hot temper were apt to become insane. For example, one Commander [redacted] leader of a guerrilla force, noted for his bravery during the war of resistance in his engagements with the Japanese [redacted] STAT
STAT

[redacted] became mad, because he ate his meals in a similar manner. [redacted] STAT
would not eat or drink; he broke chopsticks and bit rice bowls; he spoke nonsense. What was most detestable was this instance: once a piece of nightsoil was found inside a bucket-used as rice container! It later transpired that the Communists, in their "increased production and retrenchment" program, had used rice buckets for carrying human residue; these containers were returned in haste after the work was over; and those responsible for the prisoners' food had neglected to clean them. The "mistake" was thus made. It was the bad luck of our innocent fellow-sufferers to eat nightsoil!

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Most of our fellow-sufferers had already passed their prime of youth; many were aged and feeble. We had among us land-owners arrested during the "mass movement", "wicked oppressors", "rich farmers", "profit-seekers from philanthropy", headmen of districts, headmen of villages, Kuomintang members formerly in the employ of the National Government, preachers, medical practitioners, officers and men formerly in military service just returning from the South, teachers, former Government employees. We numbered almost 5,000 and came from all walks of life.

Behind the jail stood a big hall where tortures were applied to the prisoners who refused to "give a faithful confession". In contrast to the darkness which reigned everywhere, this solitary building was well-illuminated with lanterns and torches, so bright that it looked as if it were in daytime. Noise could be heard from every corner. Numerous little square holes were bored in the walls at irregular intervals. Through these "spectators' holes" the prisoners were instructed to peep when the torture was going on. All that they saw was the scene of cruel shedding of blood; what they heard was the yelling and shrieking of the victims. Evidently they were given a good example, in the same way as monkey-trainers used to kill chickens in front of their trainees. Sometimes the prisoners were made to stand in rows as spectators when the torture took place in the yard, to serve as an effective means to exact a faithful confession.

A few days after my arrival my fellow-sufferers hastened to tell me the brutal methods which the Communists employed in torturing the prisoners.

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These methods of torture were numerous and of varied nature, and some were so strange and barbarous that they were beyond imagination. In the following lines I give a description of those that were the more conspicuous:-

- (1) "Looking at the Central Government": The "prisoner" was tied to a rope and hauled up ⁱⁿ the air by means of ^a pulley fixed to a scaffold scores of feet high. He was then asked: "Can you see the Central Government?" Should his answer be "No", he would be held in suspense until he died from starvation and exposure. Conversely, the rope was at once loosened and down came the body mutilated.
- (2) "Looking south of the Yangtse River": The "prisoner" was made to walk in a southern direction. No sooner had he made a few paces than a slash came from a chopper behind him, severing the head from the neck, entirely or partly, with blood shooting up high in the air. The Communists then slapped their hands and laughed at this brutal scene, and other sufferers were made to jeer at the dead man.
- (3) "Kill Kuomintang with native-made shot-gun": The "prisoner" was tied fast to the wooden pole and served as target for the killers to shoot their native-made shot-guns. As ~~the~~ strength of this kind of weapon was very weak, the victim could not be killed by less than a hundred shots. How brutal the Communists were to use a "criminal" as their living target!
- (4) "Opening the skylight": The skull of the "prisoner" was struck with a heavy blow of a big hammer and broken up. Blood splashed

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out and the neck immediately shrank, and the head became a bloody hole. The Communists watching the cruel scene would then shout: "What a fine scene! What a fine scene! Encore!"

- (5) "Baking the cake": An iron shovel, red-hot from the furnace, was applied to the back of the "criminal", turning the skin, then the flesh and finally the bones, into ashes. The victim of course died.
- (6) "Blowing the drum": The "criminal" was pressed down on the floor. Air was pumped into his mouth by means of a bicycle hand-pump, causing the belly to swell up. In an instant the air spread all over the body, turning it into a balloon with blood coming out from various exits. If the Communists wanted the victim to die quickly they would clog up the mouth and rectum with cotton wool, burst the belly with a heavy blow with the intestines flowing out in a pool of blood.
- (7) "Kerosene Bath": The four limbs of the "criminal" were wound up with cotton wool, and kerosene poured all over his body. When ignited, the fleshy part was liquified and flowed down. More kerosene was added to intensify the fire. Nothing but ashes would then remain to be blown away with the awful smell.
- (8) "Needling through the Fish": The victim's belly was bored through at the abdomen with a red-hot crow-bar. Scorched intestines giving out an awful smell came out as the crow bar went through. The victim was thus killed.
- (9) "Planting the onion in reverse way": The "prisoner" was made to dig a ditch to a depth of his height and to stand there with his head down. Another "prisoner" was forced to spread earth over the victim's

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body. No sooner had the earth covered half of his body than the victim died from suffocation, both of his legs swollen up like those of an ox, which, when beaten with a bar, emanated huge quantities of blood.

- (10) "Joint action by four oxen": Each of the "prisoner's" four limbs was tied to a rope fixed to an ox. At the blow of the whistle, the oxen were beaten fiercely and dashed forward with all their might. The victim's body was thus pulled to pieces, and he was killed.
- (11) "Dancing the Planting Song": Ten red-hot flat-bottomed iron pans were arranged in a row. Several "prisoners" were forced to dance on them with their bare feet, three steps forward and one step backward, in the style of the "Planting Song" dance which is a common recreation among the Communists. The wounds inflicted on their feet were so severe that the victims either died or else were invalidated for life.
- (12) "Cutting on the Hay-cutter": The "prisoner" was laid flat with his neck under the blunt edge of a hay-cutter, and another "prisoner" was order to press the handle, under pain of similar punishment in case of refusal. By this means, the victim was killed without shedding one drop of blood. The first operation caused the victim to turn his eyes upward with a moaning groan and it looked as if he were going to expire. He recovered his senses again when the pressure was released. These alternate operations were repeated until the victim died.

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The brutal methods as were described above were copied from those of which we read in the antiquated novels. As such tortures were directed against the innocent people, we may say for certain that the Communists are the most savage beasts ever known in the history of mankind.

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Chapter III

HUMAN BEINGS AS DRAFT ANIMALS

When I first came to the big jail, the attention of the inmates was focussed on me because I was dressed in the foreign-styled attire much cursed by the Communists, and my coiffeur was in the style of the bourgeoisie.

[redacted] they gave me the STAT nickname "Southern Barbarian". Once the guards relaxed their surveillance, they began to bombard me with all sorts of questions, but as I was doubtful of their purpose, I always abstained from giving them anything but ambiguous replies. However, when I got more familiar with them and knew them better, I began to be more free in my conversation.

The number of "prisoners" in the jail was in the neighborhood of 5,000, half of whom had to line up early in the morning and then were escorted to farm-work. As the result of the "mass movement", all arable land was re-distributed, and all "Farmers' Associations" in the adjacent villages were required to hand over the most fertile land to the "district government" to form a collective farm to be cultivated by civil servants of all grades and members of their families who were to reap the harvests as compensation. These people working in the "People's Government" were all on a "Free Supply" basis, with meagre pay amounting to the cost of one catty of pork, which was hardly sufficient to pay for the hot water they were drinking. Busy as they were in "serving the people", by pressing payment of taxes in cash or in kind, alleged to have fallen due, interrogating and torturing prisoners, etc., how could they have the time

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to engage themselves in such manual work? Even if they could, they would rather confine themselves at home to stay with their "lovers" or else fuss about with their female colleagues! This ingenious method of compelling the simple-minded and clumsy-looking "prisoners" to work for them was therefore invented. "Landlords", "rich farmers", "profit-seekers from philanthropy" were among the "prisoners". The reason for such choice lies in the fact that these people had had practically no chance to leave their native homes, except on occasions when they called on their relatives and friends to offer them New Year or festival greetings, and that they had lived almost as isolated as the old saying goes: "They can hear the dog barking and the rooster crowing next door, but they do not care to be friendly with their neighbors". Many of them never visited the city before and now they came there for the first time with the status of a "prisoner". Having entirely no knowledge of the outer world, it is evident they had not the courage to run away, and, even so, their attempt to escape would prove futile in the end, in view of the fact that the census system of the Communists was strict and their method for the punishment of escapees was cruel. In other words, ~~escapees~~ would either return voluntarily or else would be sent back to the prison by members of their families, in which case they would be subject to torture, and die from whatever form of torture they might receive! The Communists knew well the psychology of these poor folks and this was the reason why they only posted several of their accomplices as overseers to look after their work instead of ~~posting~~ armed men as guards.

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The food for the prisoners, including those detailed for slave labor on the farm, was a private charge, to be paid for, either in cash or in kind, by their families monthly. This accounted for the humorous gossip among the prisoners: "We are eating our own meals but 'work for the people!'"

Tactics of an entirely different nature were adopted by Communists towards the prisoners of higher intelligence and experience level, whom they put to hard labor such as carrying earth and bricks, building walls, etc., just as strenuous as ploughing fields. Should stretcher-bearers be required by the "Liberation Army", these men would be sent to make up any deficit that might occur, and so they would leave their native homes, never to return.

After breakfast in the early hours [redacted] I was told to proceed to the trial room, where, in contrast to my past experience on such occasions, I was offered a seat as soon as I entered the gate, by a Communist, who spoke smilingly to me: "The People's Government will not do injustice to a well-behaved man. We have made careful investigations about your case, and the Government is now ready to let you off. So you may return to your home." STAT

In this simple manner I was released and returned to this human world from hell, as lightly as a bird flying out of the cage and a horse freed from the bridle.

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Chapter IV

A CHURCH TURNED INTO A SLAUGHTER-HOUSE:

In the words of the Chinese proverbs: "The thought of returning home now strikes the wanderer". "He hopes to see his old home again with the speed of a shooting arrow." With all expedition I came to my native home. Home, home, sweet home! I have left you for a dozen years. The day has now come when I fall into your arms again!

Broken walls and collapsed houses, heaps of discarded bricks and tiles, courtyard and garden overgrown with weeds and deserted— Alas! Is this really my old home?

Hearing my voice, my mother hurried out of the dilapidated house to receive me. I quickly stepped forward to grasp her hand, and called out: "Mother". Tears immediately ran down her cheeks, causing me to weep also. We stared at each other for quite some time and then I started her back by the arm.

At one end of an old bed almost beyond repair lay a lad of about 10 years old, with a girl of 8 at the other end. Their pale faces and thin bodies were conspicuous, and they lay there motionless with wide open eyes. They were so frightened at my sudden appearance that they began to cry. All that I perceived was some movement in their little mouths, but I could not hear any noise. I thought these two children must be my nephew and niece, both now fallen sick! Instinctively I asked my sister-in-law: "Are the children ill? Why don't you send for the doctor?" Her eyes at once filled with tears, and after pausing for

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a moment, she replied: "Brother, we cannot get enough for our meals. How can we afford to have medical care?"

Dinner time arrived. What was served in the family was congee cooked from oak leaves with a mixture of bran. Handing me a big bowl of the gruel, Mother, with her usual affection, said to me: "Eat up, quick!" I was so touched by this unusual food that tears burst from my eyes, but for fear that this might make my mother, brother and sister-in-law unhappy, I tried my best to restrain my emotions and swallowed the cooked leaves slowly.

After dinner my brother led me to the "Farmers' Association" to report my arrival. There we met our "comrade" Teng Hao, detailed there by the Pingyuan District "People's Government" who was then having his dinner. Snow-white steamed bread, salted eggs, meat with cucumbers, black tea, were spread on his table. This diet formed the "little oven" (superior grade food of the new upstarts of "the people").

Having not seen a single fowl or domestic animal since my arrival, I felt strange and asked my brother: "Don't we keep chickens and dogs?" He replied in a low voice: "We have voluntarily handed over all our chickens to 'comrade' Teng for his food. The eggs and other things we saw on his table were the voluntary contributions from our compatriots. The dogs and cats have all been eaten up by us, and we even look for rats and crows as articles of diet. This is customary for all families." At this point, Mother interrupted: "How are we going to pass through such hard times! When will these end?"

(??)

being "landlords", "wicked oppressors", etc. The younger of them were bound up with ropes. Straw was spread on the floor to serve as bedding on which the "prisoners" slept in their clothes. The food for the "prisoners" was brought to them by members of their families. The jail was ventilated by only a few tiny windows. Since the "prisoners" had no opportunity to change their clothes, still less to take a bath, this made the air extremely foul, to the point of nausea. Holding his nose, this "public safety officer" pointed out to me an old lady who was crouching like a snail and moaning in one corner of the cell:

[redacted] You have seen her now. So you better leave!" I obeyed STAT
the order and left the jail with a drooping head.

In the middle of the courtyard stood a tower which, according to my recollection, was specially erected as a means of defence against local bandits. Although this tower was still in its original position, it served an entirely different purpose as the torture-room of the Communists. The upper floor was used as an office and the lower one as place of torture from whence usually emanated inhuman shrieks from the victims in the dead of night. Speaking of the tortures inflicted by the Communists, they were numerous and of varied nature, and could be compared to those primitive and cruel forms that people believed were practised in Hell. Of these the following methods were the most common:-

- (1) "Death by indiscriminate clubbing": The "criminal" was tied to a tree with his hands behind him, and was beaten to death by the Communists who freely used their clubs all over his body.

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- (2) "The Happy Chair": The criminal" was put on the top of a pile of tables stacked on a high scaffold. When the stack was pulled down, the victim fell from the air and died of a broken skull.
- (3) "Rolling the Lucky Barrel": The "criminal" was forced into a barrel with iron nails driven all through the sides. After the lid was closed the barrel was rolled about, the sharp points of the nails inflicting wounds all over the body, causing the victim to die slowly.
- (4) "Playing the Humming Top": The "criminal" was tied with his limbs on a wooden cross, and a loose rope was wound round his neck, each end being held separately by a killer. As the rope was tightened, the victim gave a moaning sound as if he were going to expire, but he revived again when it was loosened. This double action was repeated until the Communists wanted him to die, when the rope was relaxed no more, and he died a slow death.
- (5) "Raising and Hauling down the Flag": The victim was tied by his limbs to a stout rope and hauled up a flagstaff. On reaching the top the rope was abruptly let go, causing the victim to drop down with his limbs broken and his body mutilated.
- (6) "Hooking the Mandarin Fish": The victim was tied to a stout rope and hauled up in the air with his head down, causing the body to swing to and fro like a fish swimming in the water. After a moment he turned into a living ghost with his eyes and tongue protruded out. He was left there for one or two days to die a slow death.

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- (7) "Steaming the Loaf": The "criminal" was wrapped up tightly in a piece of cotton quilt which had been soaked thoroughly in boiling water; while it was still steaming hot. More water was then poured over the roll, until the victim died of suffocation by steam.
- (8) "Drinking the Meat Soup": The "criminal" was pressed with his face down on the floor and forced to take human residue in liquid form. When he could swallow no more, he was lifted up and rocked about. This action was repeated every thirty minutes until the stuff came out of the mouth and rectum simultaneously. The victim then became senseless and thus expired.
- (9) "Throwing the Cotton Bag": The victim was sealed up in a bag, lifted up and thrown on the ground. This action was repeated until his body became mutilated with blood all over, and the victim fell senseless. He revived when cold water was poured over him. These actions were also repeated until he died.

Whenever labor was required for construction, farm or irrigation work, the village jails served as the supply base for the needed hands. Not only were the prisoners not paid for their work, but also they were required to provide their own food. They had to work as hard as they could as the price for "merits" to mitigate the "punishment for their crimes", or, at least, to reduce the extent of their "crimes"; otherwise the

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Communists on the allegation that a "breach of their increase-production program" had been committed, would beat or torture them, or send them to the district jail. Imbued with conservative ideas, the village folk in North China would prefer dying before the graves of their ancestors to moving one step away from their fatherland. Taking advantage of this weak point, the Communists could draw large numbers of slave laborers from the villages.

On occasions when the supply of slave laborers was less than the demand, the deficit would be met by arresting those "middle-class farmers" who had had some previous connections with the Nationalist Government, on various accusations, such as "Nationalist spy", etc., and turning them into slave laborers. To this method of arrest, those who had previously served the Communists formed no exception. For instance, during my several days' short stay in my native home, I saw a distant cousin of mine [redacted] who [redacted] [redacted] served as captain of the Communist village guards in [redacted] arrested by the "public safety officers" [redacted] on the allegation that he was a tool of the reactionary [redacted] and a few days later, he was seen cutting grass among the slave laborers south of the Chou Village. [redacted] [redacted] The "Old Liberated Area" was nothing but a big slave labor camp, full of misery everywhere.

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Chapter V

WESTERN AND SOUTHERN SHANTUNG BATHED IN BLOOD

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The village code of etiquette requires one who has just returned from a long absence to make personal calls on all relatives and friends. I had to observe this unwritten law under whatever circumstances. [REDACTED]

[REDACTED]

The people I called on consisted of my relatives, friends and schoolmates, including those classified by the Communists as "landlords" and "families to be persecuted". Among my schoolmates, there were some who served in somewhat high positions of the "District Class" in the "People's Government" [REDACTED] STAT

[REDACTED]

Having not entirely lost their senses, these men, as the Communists say, were "somewhat on the wrong track" because of their "susceptibility to personal sentiments". I now proceed with a brief narration of the various forms of atrocities perpetrated by the Communists in the "Old Liberated Area" of which I was myself an eye-witness or which I had heard from sources believed to be reliable.

1. Three Stages of the "Mass Movement":

In carrying ^{out} their program of "Mass Movement" (subsequently known as "Land Reform"), the Communists made the district as the unit, which worked through a "Mass Movement Committee" with the district magistrate and

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vice-magistrate as chairman and vice-chairman respectively, under the direct supervision of the "Military Area Special Commissioner's Office". As a preliminary stage of the "movement", they picked out the riff-raff of each village, organized them into teams and gave them Communist training, after which they were instructed to make secret investigations as to which of the villagers were to be classified under "landlord", "wicked oppressor" or "second-class oppressor", and simultaneously to instigate the poor peasants to form themselves into "Farmers' Associations". Then, these "Associations" were to call for mass meetings at which the "benevolent deeds" of "Chairman" Mao were recounted and praised, and the foul acts of the "reactionaries" were condemned. In a word, the Communists should deserve credit for all that was good, and what was bad should be attributed to the Nationalists. This having been done, when the teams were considered capable of handling the masses, the second stage followed. During this stage, the farmers were required to report to which of the various categories they belonged according to the classification of the Communists -- "landlord", "rich farmer", "middle-class farmer", "poor farmer", "tenant-farmer" or "hired hand". The basis of the classification was worked out village by village, by striking an average obtained by dividing the total acreage of arable land by the total population; hence a great discrepancy would occur in the case of two villages separated only by a short distance. For instance, the standard holding was 4 Chinese

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acres or (or 240 "paces", the smallest unit of land measurement), whereas STAT
 it was 5 for: [redacted] the two villages
 being only 10 Chinese miles apart. The holder of that standard acreage and
 over would be classified as a "landlord". As a matter of fact, the
 Communists had already mapped out before hand all the individual classifications;
 so all the red-tape that was necessary to go through, such as "individual
 report as to classification", "classification by democratic deliberations",
 etc. were simply a farce to cheat the public.

Those rated as "landlord" might go on peacefully if they would hand
 over to the "Farmers' Association" that part of their holdings over and above
 the standard acreage, otherwise the Communists would come to "win them over
 by talking". In the latter case, should they be willing to confess their
 guilt to the "people" they would also be free from molestation. However,
 it was the Communist rule that one or two persons should be picked out as
 "landlords" or "wicked oppressors" to be tried at the mass gathering STAT
 (which was known as a "public trial" [redacted])

to be attended by all the innocent peasants. Such a gathering was usually
 the scene of a bloody affair, brutal in the extreme. The victim, tied up
 with ropes, was brought to the place of trial and made to kneel with his
 head down on the platform. A number of hirelings— the "people"— who
 were supposed to have suffered at the hands of the accused, would come
 forward from among the crowd below to voice their "grievances", saying that
 they had been "oppressed" or "maltreated" or "owed a bloody debt"— the
 terms employed uniformly throughout all such gatherings— and sometimes.

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weeping and crying as they spoke. In such a way the Communists added life to this punch-and-judy show. At times, scarcely had these hirelings finished their rôles than thunderous roars came from various corners: "Beat him up! Beat him up!" The victim was at once dragged down and indiscriminately beaten or kicked, while uttering wild shrieks of despair. The victim would be beaten to death on the spot should the assailants persist in their attacks. This brutal method was adopted as a means to warn others, and served as a prelude to the massacres that followed.

During the initial stage of the "movement" the Communists tried to assert their authority by killing one person as an example to others, and to keep the people's mouths shut. The "Special Commissioner's Office" would then issue secret directives to the underlings of all classes to stick to the following principles: "rely on the poor farmers", "solidify the middle-class farmers", "neutralize the rich farmers", "isolate the landlords", "kill all wicked oppressors", "eradicate the second-class oppressors", "strengthen the organization of Farmers' Associations", "intensify the supervision over 'staunch supporters'", and "disrupt inter-village communications". The Communists instituted a system of passes for inter-village travellers (to be issued jointly by the chairman of the "Farmers' Association" and captain of the village defence corps) with establishment of inspection posts at strategic points to be manned by ignorant lads. The village "public safety officers" (census officers) took census of each family every day — a secret means to exercise strict control — and all movements were disallowed. Frequent patrols were made by the village guards. The village was thus turned into a closed cage, from which nobody

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could come out. When the opportune moment came, the order was issued, and Communist "executives" in company with the village guards, self-defence corps, "public safety officers", etc., would flock into each family to look for their victims. The "landlords", "wicked oppressors", "second-class oppressors" (intellectuals), "profit-seekers from philanthropy" (usually persons who helped the poor freely) were herded away with their entire family to the village jail, there to await trial. As this was going on, the guards ransacked the house, to the extent of boring holes in the walls and pulling down the roof, and then cleared away all their spoils down to the last needle and thread. The victims were bound, hauled into the air, and beaten until they gave a full confession and handed over to "Chairman" Mao all title deeds to their property as well as the money and valuables in their possession. But the Communists, still suspicious that there were stores of grain buried underground and valuables hidden in relatives' homes, would continue beating until the victim died of multiple fractures and loss of blood.

The atrocious methods employed above would seem to be less cruel when we compare them with what follows below. On the market-day which occurred every five days, the various "Farmers' Associations" would escort their victims in a mass parade. The scene of such a parade was so appalling that my heart still pounds on recollecting what I have seen. All female victims were stripped of their clothing, and the male ones, with green hats on their heads (the symbol of having an unfaithful wife) and dog's fur on their bodies, were made to crawl and bark like a dog "to give a faithful confession" of their "crimes". The most derogatory methods were

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employed on such occasions. As soon as the parade was over, the victims were led to the "struggle meeting" where they were subjected to a further series of tortures by being beaten with bricks and tiles, or slashed with knives and axes. The yells and shrieks of the victims could be heard miles away. One of the most brutal methods of torture the Communists encouraged their underlings to employ was to make the victim die a slow death, the most cruel form being this. This victim was tied to a horse or ox and pulled about. With wounds all over the body, the victim fell practically senseless and died slowly. As a matter of fact, none of the victims in a mass parade could survive the ordeal, and the number of deaths on each occasion varied between 30 and 300. Dead bodies were left in the open for three consecutive days, during which no relatives or friends would be allowed to take them away for burial. The village market place, stained with pools of blood and strewn with heaps of human bones, thus became deserted and turned into a graveyard overgrown with weeds. According to the villagers, on a dark, moonless night, or a windy and rainy evening, they could hear the shrieking of wild spirits giving vent to their grievances. Oh, what a hell!

The massacres carried out by the Communists were not confined to the villages alone, but were executed in the cities, large and small, in a similar, if not more vigorous manner. Here is a description of how this urban type of massacre was carried out: A mob headed by Communist "executives" and village partisans with men of the "self defence corps" and "representatives of the poor farmers", carrying poles and baskets, flocked

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towards the city and stopped at shops and factories designated by the Communists before hand. They tied the proprietors with ropes, hauled them up towards the ceiling, beat them ruthlessly and demanded ransom, in cash or in kind. Although all the owners had was turned over, the Communists were not satisfied and continued to torture them because they were still suspicious that some grain had been hidden underground and valuables concealed in the homes of relatives and friends. Many died of the torture, and the dead bodies were buried in the ground on which their shops and factories used to stand. All the goods and machinery were cleared away as spoils, and not a fraction of their personal belongings was left behind.

Structures necessary for the arteries of communication were not spared destruction by the Communists. For instance, along the Tientsin-Pukow Railway which runs from Tsangchow, Hopei Province, in the north and to Pukow, Kiangsu Province, in the south, with the exception of those attached to the three stations — Hsuechow, Tsuyang, and Tsinan— all the station buildings, warehouses, platforms, etc. were demolished, their original sites turned into pools, rails bent and taken away to be hidden underground in villages miles away, and railroad tracks levelled and converted into ditches. A modern and up-to-date city was thus isolated like a primitive village. This condition prevailed at least from 1945 through 1948.

Since the Communists have gone through two out of the three stages in which they bloodily carry out their "Mass Movement" program, we should realize that they are nothing but liars and what they have told us are merely lies. We should bear in mind that the Communists

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have no scruples about resorting to any means in order to attain a certain end. The first two stages were brutal enough, but the final one was really what they were driving at -- under the fair-sounding term: "Voluntary enlistment in the armed services". "Everything is for armed services enlistment", as the Communist saying goes.

Scarcely had the tide of massacres subsided, the blood of the "landlords" and "wicked oppressors" dried and the "poor farmers" started to enjoy the spoils of their confiscations, when the Communists commenced their vigorous drive for "voluntary enlistment". A black list of those earmarked for enlistment was drawn up by the Communist "executives" and the "Farmer's Association", and the "staunch supporters" were told to "take the lead" and "make suggestions". In a pompous manner, amid the sound of gongs and drums, the "Armed Service Enlistment" meeting commenced. In the opening speech, the chairman of the "Farmer's Association" yelled: "Thanks to the benevolence of Chairman Mao, everyone of us has some land to cultivate, a house to live in, and rice to eat, and is leading a comfortable life. We must not forget that armed men of the reactionary elements are always working for our destruction, and that the slave soldiers (Nationalist army) are ever ready to snatch our fruits of victory. Chairman Mao now wants us to fight, and it behooves us to give ready response to his appeal. We should enlist in the armed services out of our own free-will."

No sooner had the chairman concluded his speech than the "staunch supporters", in accordance with a premeditated plan, raised their hands yelling: "I will be the first to enroll!", followed by a stampede

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for enrollment by some of them who shouted: "Bravo, X. Congratulations on your enlisting!" At the same time, similar cheers came from among the spectators. Those already black-listed were certain to disappear from their homes quietly within three days, should they refuse to enroll in the first instance, then procrastinate, and finally hesitate in registering, so as to be considered as "backward" and "ignorant of the situation". The families of these unfortunate men dared not let others know the sad story, and, when being asked, could simply give the clever reply: "X has left home", otherwise they would be accused of "spreading rumors by Nationalist spy" and thus endanger their lives.

The village Communist partisans, erstwhile dregs of society, would naturally abuse their powers after assuming positions of authority, and fish in troubled waters. "Errors" of a serious nature were bound to be committed by these men. Taking advantage of this, the Communist "executives" would proceed secretly with the selection of a second lot to take their place, by making a "united front" with the "poor farmers" to isolate the bullies and to put them to the "struggle" for their foul actions. In face of facts, these ex-followers could do nothing but acknowledge their guilt at the mass meeting, at which the villagers would spontaneously rise up in order to beat these devils to death; but in the nick of time, the principal Communist "executive" would step forward to save the situation by stating: "Comrades! In the past these men have served the people, but through their false thoughts they have unwittingly transgressed the principles of human sentiments".

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Although they have done nothing worthy of merit, they have yet exerted some efforts. I pray that you will pardon them, give them a chance to enroll voluntarily in the armed services, and to continue their training." The prisoners would then realize that to enroll was their only chance of preserving their lives, otherwise they would receive the same treatment as they had accorded to others. In this clever way, one lot of ex-partisans would succeed another, and be enrolled in the armed services, like the never-ending rolling waves. The manner in which "poor farmers" "voluntarily enlisted" was somewhat similar to that of the "village partisans". "Voluntary enlistment for armed services", "voluntary registration for stretcher-bearers", and "voluntary enrollment for local militia" meetings became the order of the day. From the "village militia", the registrant climbed up, step by step, to the "section defence corps", "district defence corps", and finally to the "field army", only to serve as cannon-fodder at the front. Men of the four categories, once gone, would never return!

No sooner had the victorious "poor farmers" and well-fed "village partisans" finished smiling over the fruits of their victory than their hearts were pulled out by the devil's bloody hand, and they themselves led away by their nose, with shackled bodies to their graves. It was already too late to repent then.

In the wake of the massacres staged by the Communists in carrying on their "Mass Movement" in the villages, the slaughter of the shop and factory proprietors in the cities, and the enlistment in the armed services campaign, there came a vast calamity brought about by the Communists, which

reduced the population by one-STAT

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third as compared with that before the "Movement". To prove the authenticity of this statement let us take the case of Pingyuan, the "model district", as an example. According to the statistics published by the Shantung Provincial Government in the "Republican Daily News", the district was composed of nine sections with 880 villages and a total population of 1,010,000. However, according to the statement of Huo Chih-yuan, "Chief of Civil Affairs Department of Pingyuan District" made before the meeting of the "people's representatives of Pingyuan District" as published in the "Chinan Daily News" (Head office at Nankung District, Hopei Province) of March this year, ⁽¹⁹⁴⁹⁾ of the total population of that district — 712,000 — 127,000 were old men (age over 40), 35,600 were young men (age 16 to 40), 117,000 were boys (age under 16), 158,000 were old women (age over 40), 134,400 were young women (age 16 to 40), 138,000 were girls (age under 16). Several appalling facts could be deduced by a study of the latter figures: there were more females than males, more old men than boys, more boys than young men; the great number of the old women and the small number of young men were very conspicuous; the ratio of young men to young women was 1 to 4. The population was reduced by over 300,000, or over 30 per cent, as compared with that before the "Mass Movement" for that district alone, showing the extent of the calamity unheard of before in human history. The Communist Party is the Murderers' Party, and Chu Teh and Mao Tse-tung are executioners!

While the "Mass Movement" was going on, not only were the arable lands "communized", but also the women. In many places in northern and western Shantung, e.g., Chienkouchen (Hsiatsin District), Hsinwucha (Yucheng

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District), Yaochan (Pingyuan District), the "Communization" of women took place under the fair-sounding name of "Trial Wedding" in the following manner. Taking the village as the unit, men and women between 16 and 50 were gathered together to draw lots for re-arrangement of their weddings. The results were most ridiculous; young girls had old men as their counterparts, boys had old women; brother matched to sister, father to daughter, father-in-law to daughter-in-law, etc. This unethical way caused immense uproar and universal anger. So strong was the opposition that the Communists had to appease the people by withdrawing those responsible on the pretext that they had "unwittingly erred". Female members of "families persecuted" or "absconded families" were forcibly allotted to meritorious Communists as their wives, and this form of compulsory marriage was quite common all over the occupied areas.

Why Should the Younger Generation Suffer?

The attention of the Communists was focussed on the children, whom they took to be the correct type of citizen according to their own standard. Wherever their jurisdiction extended, they at once proceeded with the organization of children for training in their own way — those between the ages of 6 and 12 into childrens' corps, and those between 12 and 16 into youths' corps. Each child was given certain duties, such as watching the actions and speech of his or her parents. It was no wonder to find in the "Old Liberated Area" parents who did their best to prevent their children from knowing when they wished to talk on the situation or

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to get something palatable to eat, lest their beloved ones whom they took so much care and trouble to bring up, might make a part of the "Farmer's Association" and they thus get into trouble. Taking advantage of the simplicity of the young mind, the Communists placed upon their shoulders the heavy burden of the responsibility of the children. For instance, most of the sentry posts at strategic points along the village or city boundaries were manned by children who had not yet reached the age of puberty. Any soldier who would disregard the orders given by these little devils or do anything of their age, would be summarily arrested and put in jail once the whistle was blown.

Under the accusation of being "tricked oppressors", or "second-class oppressors", most of the intellectuals under the former regime had been shot to death, and very few of them managed to escape outside. Of the minority that remained, many were turned over to the Communists, who required them to undergo intensive indoctrination, after which, when the Communists were satisfied that their conceptions had undergone "thorough reformation" and had fallen "in line with the people's stand", they could be exempted from such despicable classifications and assume the status of the ordinary citizen. They could then be free to "work with their brain" in the village primary school, only to teach natural sciences, while the more important subjects as well as the higher positions were monopolized by members of the "New Democratic Youth League", who wore the distinguishable red tie around their necks. Incidentally, we mention the case of one Tan Yu-lin, principal of the Chouchuang village primary school, south of Pingyuan City. At the young age of 16, he had already run that school for 4 years, while his

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grey-haired father, Tan Chi-hsuan, worked under him as a teacher. The explanation of this strange phenomenon was to be found in the fact that this little fellow, at the age of 12, reported that his father was a "reactionary element". The father confessed to being a member of the Kuomintang. So the Communists made the son captain of the village youths' corps, then placed him in concurrent charge of the school, and put the father to "study" under the son. The first chapter of the Communist text-book contains the following passages: "Long live Generalissimo Stalin! Long live Chairman Mao! Love not your father, nor your mother, but the Communist Party!" Now that the "Old Liberated Area" had been 14 years under Communist rule, not a child under 16 therein would know the name of President Chiang. All they know is "Chairman" Mao. As years go by, the term "Republic of China" would be obliterated from the memory of the younger generation. For the sake of our country and race, how lamentable!

The Communists' considered opinion regarding persons over 16 years of age is that they are so imbued with unrevolutionary conceptions -- "feudalistic", "reactionary" and "imperialistic" -- that it is impossible to expect an "entire reformation" of them even by a process of intensive indoctrination. With this conception in their minds, they have followed their bandit ancestor, Chang Hsien-tsung, in adopting a policy of extinction towards people over their age bar, but, in actual practice, they even surpassed him in the dexterity with which they tried to exterminate these people, by killing them, as the Chinese say, with others' knives. (Chang Hsien-tsung, otherwise known as Chang Tzu-cheng, was a roving bandit chief previous to the ascendancy of the Manchus, who was notorious for his wanton

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slaughter of the Chinese by the millions to satiate his bloody desire.) The Communists used the hot-headed ignorant masses as cat's paw to kill their adversaries by staging bloody "s rug le"; they slaughtered a great number of young people, publicly or secretly, in the name of "suppression of anti-revolutionary elements"; they sent thousands and thousands of youths, by making them "voluntarily enlisted in the armed services", to be slaughtered en masse and serve as cannon-fodder at the front. Then they cunningly shifted the blame to others, and accused the "American Imperialist reactionaries" of being inhuman beyond description, which qualification should correctly apply to themselves.

The various "voluntary enlistments" made necessary by the "Kiaotung", "Tsinan", "Huaihai", "Kian-nan" and "Anti-America-Aid-Korea" campaigns had their immediate effect in the almost complete obliteration of the younger set in the "Old Liberated Area". At this writing, there remain scarcely ten young men in each village, by far the great majority of them having ceased to exist as the result of the steps taken by the Communists. The few that can still be seen in the villages must be Communist "executives". What a great calamity to our younger generation! What a tragedy indeed! I now proceed to give some undisputable facts to prove my statements. Let us travel on the Tientsin-Pukow Railroad which runs from Tsanghsien in the north to Pukow in the south, passing the more important stations of Tsinan, Hsuechow and Pengpu en route. Along the entire line of dilapidated villages we saw on the platforms beggars with dirty faces and uncombed hair and hawkers hardly able to make their clients understand by their faint cries what they were peddling, and

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humble peasants working in the field. Most of the population consisted of small sickly-looking children, young widows with sorrowful faces, stooped old men or grey-haired old women. At times we met a crippled "soldier with honor", but hardly one single able-bodied youth, except the fierce-looking and arrogant young Communist "executive".

"Mutual Aid Teams" Degenerated into "Stupid Teams":

As the aftermath of the bloody "Mass Movement", the large landowners in whose hands there was an excess of grain over their actual needs ceased to exist, and their holdings were confiscated; the working capacity of the younger set and of the "poor farmers" was considerably reduced by the departure of many for "voluntary military services"; essentials for production such as cattle, carts, ploughs, etc., were scattered about and became unserviceable through wear and tear. Consequently once fertile farms became waste land, and market towns which formerly fulfilled functions of "inter-exchange between cities and villages" became dead villages. The Communists still persisted in more "voluntary enlistments". To counteract the Communist method of taking the "working power" of each family unit as the standard the villagers had cleverly adopted "guerrilla war tactics" by splitting up the family — the husband living away from the wife, the father from the son, brothers in separate establishments — to divert their attention. Therefore in none of the more than ten districts in western and northern Shantung can we now find a big family consisting of five generations. This form of disintegration of the family accelerated the breaking up of the rural economy and reduced the productive power

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(including labor and implements of production). Those left to attend the farms were the young and the feeble, who with their weak arms and tired legs, tilled the land sluggishly with wooden sticks and scraps of iron, as their ancestors did in primitive times.

Deterioration at once set in and put agriculture back to the state it was in a thousand years ago. Realizing the imperative need for reform, the Communists sought the technical advice of their Soviet elder brothers. They sent an advisor to study the question, and advocated the adoption of the Stenkov movement, which took place after the Soviet October Revolution. With servile obedience, the Communists applied the Soviet theories to the situation then existing, the introduction of what they called the "Mutual Aid Team" plan, which was given the widest publicity in the "Chinan Daily News" (as if it were to have immediate and far-reaching effects), in the hope that the people would respond by sponsoring the "production competition" and "production challenge" movements. According to the plan, a "mutual aid team" consisted of ten families, each team to be headed by one of the "staunch supporter" type. The Communists were not aware that irresponsibility, procrastination, and sluggishness were the inherent weaknesses of the farming class and could not be rectified either by brutal force or by "revolution". To quote a Chinese proverb: "If one monk is told to carry water, he will bring back two buckets at a time; if two monks were put to this job, they would bring back one bucket; finally, if three monks were put to the same job, none of them would care to bring back any water". The "Mutual Aid Team" movement was eventually

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put into operation. On the first night, the members discussed the order of their arrangement, the length of time to be devoted to such work, and the place where meetings were to be held. On the next morning the captain of the team called the members to the meeting. C did not arrive when A and B were there; when C turned up B had to go home; when B returned A absented himself. Much time was wasted in this manner, and when all the members were present, it was already 11 a.m. No sooner had they spent half an hour in cutting away the grass than they had to return home for dinner. Day after day, month after month, not a piece of land had been thoroughly tilled and the fields were overgrown with weeds. Western and northern Shantung was thus turned into a big natural prairie good only for raising cattle, and the once rich fields were converted into a Mongolian meadow. Even the seeds already sown in such unproductive lands had been wasted, and so any increase in production was out of the question. As a silent protest to this Soviet imported "Mutual Aid Team" system (Hu Chu Tsu), the villagers nicknamed it the "Hu Tu Tsu" meaning "Stupid Team".

Close upon the heels of the calamities brought about by the "Stupid Team" plan came a series of Communist impositions and requisitions under various names such as "spring advance levy", "summer wheat requisition", "autumn grain requisition", "winter average levy", etc. (designed to exercise control over the diet of the people as they did with the control on fodder), which brought further disasters. Added to all these calamities, there was a dearth of snow the previous winter and lack of heavy rains in

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the following spring, so that the soil became as dry as cracked stone and all sprouts withered when the sowing season came in March. To prevent the drought that was about to come, the Communists introduced a movement whereby one well was to be dug for every Chinese acre of land and peasants of the "staunch supporter" type were instructed to take the lead. Having gained enough experience from the massacres that followed the "Mass Movement", the villagers gave a very cold reception to this plan by adopting a policy of procrastination, with the result that, instead of proper wells, holes of various sizes and depths could be found everywhere, thus spoiling not only the good looks but also the set-up of the fields. At places along the river (such as Machiaho, Pingyuan District) and near the channel (such as Chaowancha, Yucheng District), the "staunch supporters", led by Communist "executives", tried to avert the calamity by blocking the waterway or breaking up the channel to let the water in, but as the water level was already too low, their efforts proved of no avail. Not only was no improvement made in the situation, but also considerable damage was caused to the waterways to which subsequent inundations were attributable. The Communists began to lose patience and placed their blame on the God of Heaven, against whom the various "Farmers' Associations" were instructed to stage "struggles", accusing Him of being "feudalistic" also. Chuahutun, Pingyuan District, and Feichen, Kaotang District, were the places where such "struggles" were staged. Under the Communist jurisdiction, even the God of Heaven was not spared from molestation. This tends to substantiate our statement that the atrocities

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of the Communists have no parallel in history. Of the many families in northern and western Shantung, few had enough food to last another day, or a place where they could raise a loan. Hunger-stricken people, children crying for food, women in tears, and old persons moaning with illness could be seen everywhere. What a sad picture indeed!

Learning to Sow in Russia a Primary Need:

The disasters as described above had assumed such serious proportions that the Communists became afraid lest their authority over the villages which they had now consolidated might be affected. Systematically they worked out their newly-invented plan: "Avert the disaster by all means", a first step in the effort to line with their usual methods of hiding their true purpose from the masses. Their new plan was not to give relief to their newly-arrived people by releasing cotton grain from their granaries, but by the adoption of measures with their artificial name "self-relief by production" and "work in lieu of relief". The first measure was nothing more than the method that was used by the Ministry of Agriculture 4000 years ago, viz., to persuade the people to eat leaves, roots and earth, means already resorted to by the people themselves. In order that these treasures of the universe might be "equally divided" and not usurped by those with bitter "labor power", the Communists took the trouble to divide up the various places of production for allotment to the people. Should the limited supply of these treasures be exhausted, then the second measure, "work in lieu of relief", a corollary to the first one, "self-relief by production", would apply. The former served simply for propaganda purposes, while the latter

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was the real motive of the Communists, a poisonous drug coated with sugar. I should like to lay special emphasis on this point and wish to draw the attention of the peace-loving people of the Free World thereto. Under this fair-sounding name, the Communist "executives" praised "Chairman" Mao for his godly benevolence, saying that he was very much concerned with the calamities befallen the people; and then suggested that the sufferers should go to look for farm work elsewhere. A number of able-bodied young men would thus be enticed to enlist voluntarily in the "farm labor corps", and after being classified by the district "executives" according to their "labor power", would be put in cattle-vans and sent, under cover of darkness, to the front lines as stretcher-bearers, to serve as cannon-fodder, or to Siberia via Manchuria as oxen and horses for their Soviet elder brothers, or to Eastern Europe via Chinese Turkestan as hard-laborers for their "brother countries". In the face of starvation, these poor sufferers had no alternative but to entrust everything to God. In this manner over 100,000 sufferers had been sent to Soviet Russia and Eastern Europe to serve as slave-laborers!

Under orders from their Soviet masters and with a view to "liberating the whole world", the Communists sponsored a movement for the cultivation of cotton and peanuts. Each family was required to allot at least one Chinese acre for the cultivation of cotton and two Chinese acres for peanuts. So much importance was paid to this matter that Communists of all ranks from the magistrate down to the last "executive" would proceed to the villages to see that the instructions were carried out, and all

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"executives" of the district as well as members of associations and students were mobilized to assist the farmers in sowing the seeds.

It was interesting indeed that the seeds issued by the Communist Government to the farmers were imported from the United States, especially the cotton seeds.

For the past several years the wheat harvest had fallen below par, due to the calamities, natural and artificial, as described above. In Peichen, Kaotang District, the highest output per Chinese acre was only 70 catties. After deduction of 30 catties as tax and payment of other levies, there remained hardly 30 catties for the farmer, a greater part of whose labor for the year had thus been absorbed by the Communists. To meet their dire needs before the harvest time, many farmers had to cut the stalks off before the grains were ripe, but they would have difficulty in paying up their taxes afterwards. In carrying out their policy of exaction, the Communists unduly boosted up the basic scale of their taxes and applied the most derogatory forms of punishment to those whose taxes fell in arrears, by making them wear a "lasy hat" on their heads and a black band on their arms as if they were in mourning. After punishment, they had still to pay up the arrears in the next harvest season, plus a fine for deferred payment calculated at a rate many more times than that usually charged by the old-styled usurer. Once in arrears, the poor farmers could never extricate themselves from their indebtedness. So they lived as a "lasy bone" and died as a "delinquent ghost".

In the spring of every year, the stocks of grain turned in by the various districts were delivered at regular intervals to designated

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stations on the Tientsin-Pukow Railroad by the "Farmers' Associations" under orders from the Communists. Every station on the line, large or small, was filled with stacks of wheat, within a net-work of barbed wire, interspersed with machine-gun nests and sentry posts. These places were inaccessible except under special passes, and the transgressor faced the danger of being shot on the spot as a "Nationalist spy" or an "unruly element". These stacks, the blood and sweat of the masses, were removed away after several days to be transported to Soviet Russia via Manchuria. Until the mainland is recovered, the 450 million Chinese will have to serve Soviet Russia like cattle.

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